

# OCRA

## AN OFFICIAL GAZETTE OF THE

# OCRA

## THE SALVATION ARMY

Vol. IV. No. 186

TORONTO, CANADA, MAY 19TH, 1888

PRICE 5 CENTS

### HELPERS.

that the life also of Jesus might be made in our mortal flesh."—  
where there is no one thing that all time has brought more light to the world of men, and in no way has brought more glory to God than the helpfulness of Christianity. There is no greater factor to-day in the world of light and blessing and joy into dark places of the world, and the darkness, and homes, and lives of humanity than the enduring patient labors of Christian Helpers. In every household where there is ought of brightness, and the sweetest light of family affection, it is strikingly the outcome of the individual helpfulness of some Christians, and every individual who has the Light of the World abounding, it nearly always goes that the natural darkness, the gloom of doubt and sin have been dispersed by the warm, glowing rays of some devoted Christian worker.

His help and these helpers take forms and are found in many and circumstantial; there is the help of the head of the household to his family; there is the help of the helper to his people; of the Captain of Calets or Corps; of the soldier to his companions and workmen in the world, and this help is to rule a help in spiritual things, there is help in temporal affairs, there also is the outcome of the patient labors of the Christians. Christians take little things of daily life for God's sake, and to God in person of His poor, whom we always with us, and in ministering to whom, we minister to God Himself. We can plead for their poor, and bear their burdens, and we intercede for their sakes, like as in our picture in humiliated the old man of darkened vision in the guide along, and for the need she pleads help from the power by; we can be humiliated the poor and the needy even as Christ Himself was humiliated for poor and needy selves.

to be a helper in this respect needs bold and Christianlike courage, to be a helper in this respect needs courage, and it requires courage and small amount of courage to do things for the Kingdom's sake, the help of perishing souls, for instance the simple matter of giving a few copies of the Watchman for the furthering of the Kingdom; it is only the truly courageous succeed in this, and it takes rarefied pluck to do this for Kingdom that it would do to the doing for our own profit on advantage, many who read these lines will the truth of this. Human courage propels us to call a paper do some service for our own advantage, but the fortitude with the outcome of Christianity that would help to do the for God or the Salvation of others, as at the Great Helper. Who He not the perfectly brave man—the man endured more than all living men put together, at the very time that He had the intense fear of what He was going to do? And stranger still, endured it all

of His own will, while He had it in His power to shake it all off in an instant and free Himself utterly from pain and suffering. This was fortitude. He suffered for others. He suffered for our help.

The regenerated heart that is imbued with the spirit of the Lord Jesus, is propelled to help its fellow, to help is its duty, and this in the secret, this is the feeling that gives a man true courage—the feeling that he has a work to do at all costs—the sense of duty. Let men or women or children once feel they have a duty to perform, let them once say to themselves

forth all good and noble fruits, then that man will feel a strength come to him, and a courage from God above, which will conquer over all his fears and his selfish love of ease and pleasure, and enable him to bear insults, and pain, and poverty, and death itself, provided he can help another, and he found of God, whatever happens to him, working God's will and helping others in the place where God has put him. This is fortitude, this is true courage which weak women on sick beds may have as well as strong men on the battlefield. Even when they shrink most from suffer-

get, even try to forget as long as they are prosperous and comfortable and selfish. The comfortable man shrinks from it for it tells him that better man than he have had to suffer; that the Son of God Himself had to suffer. It says to him then art ignoble and base as long as thou art selfish and lazy. Rise up, do something, dare something, suffer something if need be, for the sake of thy fellow-creatures. Be of use, take trouble, face discomfort, loss of worldly advantage, if it must be, for the sake of speaking truth and doing right to help thy neighbor. If thou wilt not do as much as that, then the simplest soldier who goes to die in battle for his duty is a better man than thou, more like Christ and more like God.

Another reason why Christianity makes man helpful is because the Cross tells us the law according to which the whole world of man, yea, the whole universe, sun, moon and stars is made, and that is the law of self-sacrifice; that nothing lives or is merely for itself; that each is ordained by God to help things around it, even at its own expense. This to some, perhaps, is a hard saying, but it must be true. The soundest theology, the highest reason tell us that it must be so, for there cannot be two Holy Spirits. Now, the Spirit of Christ which our Christ sacrificed Himself upon the cross is the Holy Spirit, and the Spirit by which He made all the world's is the same Spirit; but the spirit by which He sacrificed Himself upon the cross is the spirit of self-sacrifice, and therefore the spirit by which He made the world's is the spirit of self-sacrifice likewise; and self-sacrifice is the law and rule on which the universe is founded. At least that is the true faith as far as the writer's poor intellect can conceive it, and in and by that by faith we will live and die.

This is the spirit of helpfulness which manifests itself in God's own children, because it is the Spirit of God Himself; namely, love which knows no self-interest; love which cares not for itself but throws its own life away that it may save and help others.

"Could we but crush the ever craving lust,  
For bliss which kills all bliss; and live  
Our barren, unlit life, to find again  
A boundless tree in whom for whom we die;  
So were we men and women, and should  
bold  
Our rightful place in God's great universe."

If we then would be helpers in the best and truest sense—helpers of our fellowmen and helpers of Him who is our Help, in saving others as He has saved us, let us contemplate the Cross, let us look upon it, searching Him for all mankind, and may that sight help on to cast out all hardness and selfishness and make us more obedient to the spirit of self-sacrifice, which is the spirit of Christ and of God. And contemplating the Cross let us thank Him who revealed its story to us, in all its depth and beauty, to teach us in our selfishness that only by being unselfish can we be good, and only by self-sacrifice in helping other's need of soul and mind, and body, can we become perfect over our Father in heaven is perfect.



FOR ANOTHER'S NEED.

"I am bound to do this thing—it is right for me to do this thing; I owe it as a duty to my family; I owe it as a duty to my country. I owe it as a duty to God who has given me this opportunity. I owe it as a duty to Jesus Christ, who bought me with His blood, that I might do His will and not my own pleasure." When a man has once said that honestly to himself, when that gloriously heavenly thought follows—"It is my duty," I owe it to God and my sun upon the earth, warming his heart and enlightening it and making it bring

in God's spirit will whisper to them, "It is thy duty, son of the Father, to do all and to use all His strength made perfect in them, and when their human weakness fails most God will give them heavenly fortitude, and they will be able to say, "When I am weak then I am strong, for I can do all things through Christ, who strengtheneth me."

This helpfulness of Christians then is another manifestation in God's children of His Moral Glory, another exemplification of the Good News of the Cross. This good news is a gospel which men are apt to for-







THE WORLD

PAMER SINH.  
"Love not the world."

Oh, no, I don't love the world. I do for a bit for it. I love God. I love Jesus. I love my neighbour. I love everybody, bad and good. I don't do anybody any harm, and I try to do some good. I mix in society but I don't love it. I am bored by it. I go through it as a sort of passes, and because it is my duty, not because I love it. I wear jewellery, but then you know I don't love it. I would just as soon be without it, but I should lose my influence, and religion does not consist in making ones soul popular. I smoke my cigar, but still I don't love it and could easily do without it. But sometimes I have tooth-ache, and I think smoking keeps it off. I take a little wine and here, but not much and never in excess. My doctor has strongly advised it and of course I must do what he tells me. But I don't love what he tells me. I don't love the world. I tell myself not to do it, and I don't do it, but that's another. I eat it for myself. It is for my family's sake. You know if a man does not provide for his own he is worse than an infidel. Besides all these things are good, but I don't think they should have been created. The only thing is we must not love them. It is a matter of the heart.

Yes, but how are we to know what is in your heart, if we are not to judge it by the acts of your life? If a man does not love the world, then, on this, it is no use his pleading that he is very fond of the person and bore no grudge against him. This would only add to his guilt. If you murder a person in a fight, there may be some excuse, but if you do it for the fun of it, then there is none. If you murder the commandments of God in cold blood, and not merely under the impulse of an overruling temptation, or through the same force of a strong evil habit, it is one thing, but if you do it without such excuse, so much the worse for you.

## What is the World?

If it is not the things we have just been going over, least if it does not include these among other things, it can mean nothing at all. It is the world, the things in the world. For fear lest there should still be any mistake he goes on to explain.

For all that is in the world, the lust of the flesh and the lust of the eye and the pride of life, is not of the Father, but it is of the world.

He has prepared catalogues of what is in the world, and what constitutes the love of the world. It is impossible to have, or keep your heart right, if you do these things. It is no use for a criminal to swear his innocence, or to say that he did not do it when he has done something wrong. Such sophistry would not be admitted in any Law Court. He is judged by his actions, and so shall we all be. Go through this catalogue and don't forget to apply it to yourself.

## The Lust of the Flesh.

Here you have the bodily appetites. From our very birth we are given up to the lusts of the flesh in this world, and are liable to this temptation. There is not one person who has ever come into the world, from Adams and Eve down to the present day, who has not been tempted in this way, with the exception of Christ, there is not one single person who has not at times yielded to the temptation. It was not thus Sata assailed Eve. It was her first temptation, and all the

more subtle because it appeared to her as a little child. There as he had ever been and from the power of any good habit she fell. We should say the sin was a little one, but how did God regard it? Satan must well have known the power and nature of the temptation, and yet he set out as the first with which to assail Christ. Beware of the appetite devil. He never misses a meal without attacking you in some form or another. Now he would tempt you, not with the sins of the flesh, but with the sins of the spirit. The right hand, with which we have our food and put it to our mouth, is to be cut off rather than that we should be the slaves of our appetite. The right eye is to be removed, and the right ear is to be cut off, that we should have the love of the beautiful. The foot with which we mount the world's ladder of honor and shame is to be cut off rather than that we should ever offend ourself or, to have a lot more meat than are necessary during the day for fear of failing faint or hungry. Every man experiences temptation, and it is only a matter of time before he falls. Satan is a great apostle, and it is his set policy to seduce. Scarcely a meal but what I like to think him in some way, either by limiting the quantity or by refusals of the things which we like. He is a subtle tempter, he quickly gains power, and I lose the spirit of prayer and cannot talk with God. What myriads have been driven out of the Paradise which they might have enjoyed by this temptation. They have sold their birthright, like Esau, for a mess of porridge. This alone is enough to account for the powerlessness of most professing Christians. Those who are well educated, and who have been educated with a decided and strong religious bias, are not likely to be tempted of the Holy Ghost.

A mouth filled with tobacco is not fit to enter the gates of God. Everybody likes to talk about walking with God and talking to him. He is not a man who likes to be spoken to. But we shall not see God, nor enjoy His presence, if we yield to the lusts of the flesh, and are daily slaves to our bodily appetites.

## The Lust of the Eyes.

It is natural for us to look and admire that which is beautiful, and to desire to have it.

It is when we indulge this desire in a mischievous way that we sin. We sin in we when we indulge it by admiring our bodies. If God chooses to adorn our bodies, then the body is a good thing, but it is not a good thing to be admiring our bodies, because it is quite an evil, and proves that there is vanity and self-satisfaction in our hearts whatever we may profess with our lips. For you to admire beautiful pictures and works art is one thing, but to be admiring them, and to be admiring your house with such a quite another. Walk into any Christian home you choose, and you will be almost certain to find that they are the slaves of this lust of the eyes. They are not so much admiring the body, as admiring the furniture and ornaments with which they fit it to say that it is so. Shut your eyes to it now if you will, but remember that some one else besides yourself has the same admiration of the body as you do. And so with the world, and the lust of the eyes.

I want to write plainly about these things because I have been so long the dark myself, and have so often explained them to others, and I want to be plain to be taken seriously. Particularly have I shut my eyes to the meaning of the expression "the world." Brought up in the lap of luxury and yet dressed up in a cloak of religion, I have been unwilling to receive the truth, and have been quite incapable of receiving the full baptism of the Holy Ghost. Will you obey God? Will you separate yourself from this unhappy alliance with the world? I have been told that it is put down in the Bible as adultery. Will you seek for fresh excuses? Will you still defend it as harmless and innocent? Listen to the words of God.

"Ye adulterers, and adulresses, know ye not that the friendship of the world is enmity with God? Whoever therefore will be a friend of the world is the enemy of God?"

## The Pride of Life.

Finally pride, and pride distinguishes us from all other creatures of God, Christians. When they say that there can be no love to God and man. These are the brands which the devil puts upon his property, and by which he will infallibly claim as his own all who are given up to him. Some are proud of their superior knowledge, others because they have got a better education, others because they are cleverer linguists, others because they are good scientists, others because they are good orators, others because they are good at all the things that are in the world.

Glory to God, I am forgotten and cleaned. I lose my reputation by confession, but gain it as much as a billion times more. Hallelujah!

Part of my experience has been shamefully weak. This is no excuse for anyone else, but rather a warning: I am sure the Devil is not the only one who has got a strong hold on me. I have gone far along the lines of self-delusion, and still those who are so are not all the among Christians,—more so almost than amongst heathens. When shall we come to recognise that this pride of life is not of God? When he has done something wrong. Glory to God, I am forgotten and cleaned. I lose my reputation by confession, but gain it as much as a billion times more. Hallelujah!

One of my early soldiers will be

judged which world openly and shamelessly led the Lamb's Bride to the world.

Does John go too far? Does he command the impossible? He is confirmed by Christ himself, who gives just the same thirdfold division of the devil's and angel's kingdom as John does, as the first with which to assail Christ. Beware of the appetite devil. He never misses a meal without attacking you in some form or another. Now he would tempt you, not with the sins of the flesh, but with the sins of the spirit. The right hand, with which we have our food and put it to our mouth, is to be cut off rather than that we should be the slaves of our appetite.

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temptation.

Do you want to be

cleansed? Then go to the

cross, and be crucified.

My first love in the War of

was beautifully clear and sweet, and

away because I did not care for it.

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and desperate conflict

came, and I was cut off

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Composed Expressly for the WAR CRY.

## 1 A Soldiers' Song.

I. D. T. J. G. EVANS, CHATHAM, N.B.

Piano—Captain John.

ONCE was a sinner, the pathway was dark,  
For the devil had set up his throne in my heart.  
In the darkness of sin I was taking a part,  
For I never had seen The Army.  
The devil and I marched hand in hand,  
And for him and his kingdom I took my stand.  
To fight against God and His glorious band,  
Before I fall in with The Army.

CHORUS.

"I'm a soldier in the Salvation band," etc.  
The soldiers of Jesus, with banners unfurled,  
Were marching with boldness to conquer the world,  
And into my soul the message was hurled.  
By those who had joined The Army,  
But the devil his claims seemed to bind  
Tighter round,  
And all seemed determined to keep me here,  
But into my heart came a joyful sound,  
"Twas a message from God through The Army.

The Saviour spoke louder, I surrendered myself,  
And responded at once to the loving call,  
And into my soul the message was hurled.  
From the God who is leading The Army,  
My heart said that was heavy, has now become light,  
And now I've the sunshine instead of the night,  
The chains have been broken by the power of His might,  
And I'm a soldier in The Army.

The devil got mad when I left his ranks  
And told me I wanted no more of his kingdom,  
But I told him safe on the heavenly banks  
I would fight for God and The Army.  
The hosts of hell, determined to sin,  
Tried to trap my soul with every sin,  
But the devil got lost, and Jesus stepped in,  
And I stuck to God and The Army.

And now in my soul, that was burdened for hell,  
The devil turned out and King Jesus turned in,  
And joys of Salvation I ever will tell,  
And live and die in The Army.  
The harlots are broken, and now I've the light,  
I'm fighting for God with Salvation might,  
And this is my motto, "I fight for the right,"  
And to glory I'll go with The Army.

## 2 The Great Magnet.

H. H.

"I sing—Sing from the Heart."  
WE are all magnetized on the earth,  
To draw us down to the new birth;  
But if we would join Jesus again,  
We must be born again.

CHORUS.

We sing it, sing it from the heart,  
That from Thee, we will never part,  
When stricken to the cross, we start  
To sing it from the heart.

One lovely Magnet; Christ alone;  
When lifted up by all His own,  
Is sure to draw to God, all men;  
For He is come to save.

When we with Him, do upward go;  
He does import to us we know;  
His lovely nature the Divine;

As round his heart we twine.

It is so sweet down here to know,  
He does import His Image so;  
Removes all self, and sadness too;  
As Heaven-ward we do go.

## 3 Jesus Died for Thee

G.—GUMBLE.

Tune—"Captain John."

COME then wast thou prodigal,  
Hear your Father's voice now call,  
Hear His loving words to thee,  
"Come, O come to me!"  
I have loved your doubt and fear,  
Doubt not that your innocence,  
Nay, He loves to such degree,  
Jesus died for thee.

My, like Prodigal confess'd  
Holding your sinful breast,  
"God be merciful to me,"  
Pardon, set me free."  
Do not of His mercy doubt,  
He will never cast you out;  
Coming with your only plea,  
Jesus died for me."

Come, like Prodigal confess, all  
Your base unworldliness;  
Holding only from His grace,  
"God be merciful to me,"  
Pardon, set me free."

Will another blot offer now given;

If you will only come, He'll be your Star,

Your Sun;

That will light you on your way to Heaven.

He hung upon the Cross, crooning not the cost,  
Freely giving up all for your freedom;  
He opened up the way, that you might all to-day  
Follow Him and enter in the Kingdom.

But there's one thing very sure—to the

and you must endure—

You're sure His grace is all sufficient for these;

His promises are true, and they extend to you,

There is sure rest in Jesus for the weary.

Sinner, make up your mind, now is the accepted time.

Another blot offer now is given;

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If you will only come, He'll be your Star,

Your Sun;

That will light you on your way to Heaven.

He hung upon the Cross, crooning not the cost,

Freely giving up all for your freedom;

He opened up the way, that you might all to-day

Follow Him and enter in the Kingdom.

But there's one thing very sure—to the

and you must endure—

You're sure His grace is all sufficient for these;

His promises are true, and they extend to you,

There is sure rest in Jesus for the weary.

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